

## THE PSALMS

### Series: Selected Psalms Phase 1

### Psalm 22: Intensified/Unbearable Suffering . . . Take It to God . . . Victory

### Assured Psa. 22:1-31

### Part C: Triumph and Satisfaction in the Midst of Suffering Psa. 22:22-31

### Today's Study: Psa. 22:22-31

1. Christ to Be Exalted . . . To the Glory of God, the Father 22:22-25
2. Covering His people . . . Ensuring Their Deliverance and Joy 22:26-29
3. Continuance of His Kingdom 22:30-31

### INTRODUCTION

#### 1. Highlights from Psalm 22:12-21 . . . Part B

##### (a) **A brief note by Spurgeon in regards to Psalm 22** In reference to Vv. 22-31).

*"The crucified Son of David continues to pour out His complaint and prayer. We need much grace that while reading we may have fellowship with His sufferings. May the blessed Spirit conduct us into a most clear and affecting sight of our Redeemer's woes."*

##### (b) **Remembering the Tormenting Incomparable Sufferings of Christ Psa. 22:12-18**

(1) The adversaries in this account (Psa. 22) were deadly, destructive and diabolic: *"Many bulls have surrounded Me; strong bulls of Bashan have encircled Me. They gape at Me with their mouths, like a raging lion"* (Psa. 22:12-13 NKJV).

##### (2) **Strong Bulls of Bashan."**

- As noted in our text, the bulls of Bashan are referred to as being remarkable for their size, their strength and their fierceness; and are intended to represent men that are fierce, savage-like and violent.
- The attackers of Christ were so vicious that David compared them to hungry wild animals. These were men with the fierceness and fury of bulls (Isa. 51:20; Psa. 68:30).

(3) In Psa. 22:14-15, we observe that the sufferer turns from his enemies, and describes the effect of the outward persecutions and trials that he was experiencing.

- The Forsaken One felt completely empty. He perceived no resource in Himself able to meet the crisis on hand. Whatever strength or resistance He had was **"poured out like water"** (22:14), upon the ground. It should be realized that this account (Psa. 22) was only by divine revelation that David was able to present such accurate details in regards to the crucifixion of Christ.

The Preacher's Outline & Sermon Bible notes:

*"The curtains of the future were parted and David witnessed from the Savior's perspective the darkest day in all history—the death of the Messiah."*

- In regards to Christ's bones out of joint (Psa. 22:14), Matthew Henry notes:  
*"His bones were put out of joint that He might put the whole creation into joint again, which sin had put out, and might make our broken bones to rejoice."*
- The following quote is a summarized statement of a fact that I have shared over the years:  
*"Medical doctors have determined that the blood and water that flowed from Jesus' side (John 19:34 ... insert mine) was caused by a ruptured heart. . . . David described this exactly: the heart of Jesus melted like wax and its fluid ran down into His abdomen (v. 14c)."*  
(The Preacher's Outline Sermon Bible ... POSB).

## (4) Discussing Psa. 22:15 we noted for example:

- His **"strength is dried up like a potsherd"** (22:15a) . . . meaning that the sufferer's strength was not vigorous like a green tree that was growing, and that was full of sap, but it was like a brittle piece of earth ware, so dry and fragile that it could be easily crumble to pieces.
- Mention was also made of the sufferer's dry mouth (22:15b). The clinging of the tongue to the jaws was a normal experience for anyone under the agony of crucifixion.
  - The meaning here is that the sufferer's mouth was dry, and speaking was either very difficult or not possible.
  - Eventually, His tongue stuck fast to the roof of His mouth so that He could not use it—another description of the effects of the intense thirst being experienced (compare John 19:28).
- The sagginess of His mouth (22:15) is a usual symptom of approaching death. This was fulfilled both in His thirst upon the cross (John 19:28) and His silence under His sufferings (Isa. 53:7-9).

(5) The sufferer's experience was described as a dreadful, agonizing and heinous onslaught (Psa. 22. 16-18). In regards to the usage of **"dogs"** (Psa. 22:16):

- POSB notes:  
*"In addition, dogs refer to the blood thirsty crowd and who cried, 'Crucify Him' and cheered His execution with gloating and satisfaction."*
- The sufferer was **surrounded** and **enclosed**. The enemies are men who resemble **dogs** in their attitudes and objectives. They were harsh, snarling and ferocious, determined to destroy their prey.
- It was noted in our lesson (Psa. 22 Part B) that **none of the Gospels in the NT mentioned whether Jesus was nailed or tied to the cross**. However, the Gospel of John reports wounds in the risen Jesus hands and side

(John 20:24-29), that has led to such conclusion and such was a method used in the crucifixion of the worst criminals.

- (6) For Psa. 22:19 . . . note one thought . . . a quote by Matthew Henry:  
*“He was stripped. The shame of nakedness was the immediate consequence of sin; and therefore our Lord Jesus was stripped of His clothes, when He was crucified, that He might clothe us with the robe of righteousness, and that the shame of our nakedness might not appear.”*
- (7) The clothing of Christ was divided among His executioners (Psa. 22:18).
- It was customarily that garments of the executed were the perquisites of the executioners in most situations, but it was not often that they cast lots at the division of the spoil.
  - While it was David who wrote the psalm, the facts noted points clearly to our blessed Redeemer, Jesus Christ. The account of the sufferer’s clothing taken by His executioners was completely fulfilled in the Savior (John 19:23-24). This verse (22:18) further authenticates the evidence that the psalm refers to Jesus Christ.

(c) **Request God’s Continued Presence and Help Psa. 22:19-21**

*Two things noted in these three verses that we shall always maintain in our lives.*

- (1) **Always acknowledge that God is our strength** (Psa. 22:19).
- The request of Psalm 22:11 is repeated here (i.e. v. 19). David seemed to believe that he could endure anything if he employed the conscious presence of God—**his plea is not focused on the change of his situation but on the presence of God in the crisis.**
  - Applying this verse (22:19) to our Savior . . . we observe Christ praying, and with that—supporting Himself under the burden of suffering.
    - The agonizing Christ prayed earnestly that the cup of bitterness and suffering be taken away (Matt. 26:36-46); and He was committed wholly to God’s perfect will!
    - When the prince of this world (Eph. 2:2) with his terror, focused upon Him as a roaring savage/ferocious lion He depended on Him from who His help was derived (Psa. 22:19).
  - Matthew Henry notes:  
*“The closeness of trouble should quicken us to draw near to God and then we may hope that He will draw near to us.”*
- (2) **Ask Him . . . fervently—to deliver and preserve your well-being** (Psa. 22:20-21).
- Note verses 20-21: the psalmist (David) in this account continues to point to the crucifixion of Christ and here we see Him calling upon God to deliver Him from the threats of death.

- He besieged God for deliverance: ***“Deliver my life from the sword, my dear life [my only one] from the dog [the agent of execution]”*** (Psa. 22:20 Amplified Bible).
  - **See Gen. 22, note Vv. 2, 12, 16 . . .** the message conveyed in Gen 22 and as fulfilled in the New Testament points to the fact that God freely gave His **ONLY** begotten Son, who paid the ultimate price for our sins (Isa. 53, NB Vv. 1-8; Matt. 8:17; Heb. 9:28; etc.).
    - **Oh, Beloved! Isaac (see Gen. 22:1-19) was in process of being offered but that was ONLY to prove Abraham’s commitment, Isaac was NOT sacrificed but Christ went ALL THE WAY TO CALVARY!!**
- (d) In this account we notice the dramatic change beginning at verse 21 . . . the fact remains: ***“God never fail us and never will, no matter how the situation seems to be!!***
- (1) God heard the prayer of the Suffering One. The fact of hearing the prayer, and answering it, is regarded as so identical, or the one as so certainly following from the other, that they may be spoken of as the same thing.
  - (2) The following is a partial quote on the prayer in Psa. 22:21 . . . by Matthew Henry:
 

*“This prayer of Christ, no doubt, was answered, for the Father heard Him always. **And although He did not deliver Him from death, yet He suffered Him not to see corruption, but the third day, raise Him out of the dust of death, which was a greater instance of God’s favor to Him than if He had helped Him down from the cross; for that would have hindered His understanding, where as His resurrection crowned it.***

... ..

***In singing this psalm we should meditate on the suffering and resurrection of Christ till we experience in our own souls the power of His resurrection and the fellowship of His suffering.”***

2. **Excerpts from Psa. 22:22-24 & 29-31 (English Standard Version ... ESV)**

**Vv. 22-24 ESV**

*“I will tell of your name to my brothers; in the midst of the congregation I will praise you: You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel! For he has not despised nor abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard when he cried to him.”*

... ..

**Vv. 29-31 ESV**

*“All the prosperous of the earth eat and worship, before him shall bow all who go down to the dust, even the one who could not keep himself alive. Prosperity shall serve him; it shall be told of the Lord to the coming generation; they shall come and proclaim his righteousness to a people yet unborn, that he has done it.”*

**Intensified/Unbearable Suffering . . . Take it to God, Victory Assured Psa. 22:1-31****PART A: Take Your Innermost Feelings to God Psa. 22:1-11**

- A. Complaint, God Withdraws Himself . . . Seemingly Psa. 22:1-2**
- B. Comforts Himself Knowing That He Knows the Father Psa. 22:3-5**
- C. Communicating the Facts of His Persecution Psa. 22:6-8**
- D. Confessing His Unshakeable Trust in God Psa. 22:9-11**

**PART B: Trials and Tribulations Surrounded and Closing In Psa. 22:12-21**

- E. Remembering the Tormenting, Incomparable Sufferings of Christ Psa. 22:12-18**
- F. Request God's Continued Presence and Help Psa. 22:19-21**

**PART C: Triumph and Satisfaction in the Midst of Suffering Psa. 22:22-31****Introduction to Psa. 22:22-31**

The transformation, in this account, is very much evident as observed in verses 22-31; we witness a move from a most horrible and turbulent session into a state of tranquility, hope and assurance of triumph. Throughout this psalm we have witnessed the excruciating experiences and the darkness of the Calvary encounter, which has now disappeared both away from the face of nature and from the soul of the Redeemer.

We are now witnessing the light of the Redeemer's victory and the glorious benefits that will be realized as a result of His atonement. On this perilous journey, we have followed Him through the anguish; now let us be with Him in the light of triumph! We have noted before about the prophetic account of David, evident in this psalm, these verses (Vv. 22-31) are words which some were part of our Saviors' soliloquy (speech) most likely were uttered either in His mind or verbally shortly before death while on the cross.

**NOTE two quotes:****1. Scofield Study Bible**

*"At verse 22 the Psalm breaks from crucifixion to resurrection, fulfilled in 'Go to My brethren,' Etc. John 20:17. The risen Christ declares to His brethren the name, 'Father.'"*

**2. The Preacher's Outline & Sermon Bible (POSB)**

*"As David stood at death's door, his prayers were answered: the LORD delivered him from the enemies. The strong cries of Jesus Christ were likewise heard and answered (Heb. 5:7). The Savior was not delivered from death by a miraculous rescue but by His own resurrection! Both lived to testify of God's faithfulness to them."*

**G. Christ to Be Exalted . . . to The Glory of God, The Father Psa. 22:22-25****1. Testimony of God's Goodness and Praises to Him (Psa. 22:22)**

*"I will declare Your name to My brethren; In the midst of the assembly I will praise You." (22:22 NKJV)*

**(a) Communicating the name that is above all names (22:22a)**

*"I will declare Your name to My brethren" (22:22a NKJV)*

- (1) David committed himself to make known the wonderful, majestic and powerful name of **Jehovah** yet again! This proclamation would be done when He was once more privileged to worship with his fellow Israelites.
- Once more God’s promise to him was fulfilled, and with heartfelt gratitude purposed to publicly testify of the deliverance God had given him.
  - Don’t we all know that glorious experience of God’s deliverance and it is correctly expressed in so many hymns and songs . . . example:
    - **“O for A Thousand Tongues!”** . . . *Partial quote:*  
 O for a thousand tongues to sing  
 My dear Redeemer’s praise,  
 The glories of my God and King,  
 The triumphs of His grace
    - **“When I Think of the Goodness of Jesus**  
 When I think of the goodness of Jesus  
 And what He’s done for me  
 My soul cries out Hallelujah  
 I thank God for saving me.
- (2) **“I will declare Your name:** or “I will make known;” that is Your law; Your Word; Your systematic plan of salvation (deliverance).
- This commitment to proclaim was a result or the effect of the interposition which David had described and for which he prayed, declare the good news of God’s deliverances.  
**“Tell It Wherever You Go!”** . . . by J. Oatman . . . *Partial quote:*  
 Tell it, tell it,  
 Tell it wherever you go; If you would win others from sin and from woe,  
 Tell it wherever you go.
  - This is an expression of true devotion, and it is a statement of what is in a pure mind which always be the result based on a gracious Divine interposition (**see Psa. 18:48-49**).
- (3) We have noted in earlier verses the sufferer’s plight and pleadings, however, here he is conveying: “Having been delivered—if not from the crisis itself, certainly from the sense of being forsaken in the crisis—now the promise is made to glorify and **praise** the God of deliverance.
- (4) **Beloved, David continues to speak prophetically of our Blessed Redeemer; (Psa. 22:22) . . . a further proof that the psalm points to Jesus Christ!**
- The new Testament applies this verse to the Lord’s testimony before the very people for whom He suffered to save: see Heb. 2:10-12.
  - The message conveyed here is that Jesus Christ would make known the name of God to men, or that through that name it would be made known.

- (5) The declaration would be made among His colleagues . . . **“ . . . to my Brethren”** (22:22).
- It has been specifically clear that one of the major delights of Jesus are always with His chosen people and as a result, as noted in our text, His thoughts after much distractions, returned at the first moment of relief to their usual manner and He establish brand-new plans and benefits that will be of blessings to His beloved brethren.
    - He is not ashamed to call them **“brethren”**, **“Saying, I will declare thy name unto My brethren, in the midst of the church will I sing praise unto You.”** (Psa. 22:22).
    - Among His first resurrection words were these words: **“ . . . go to My brethren . . .”** (John 20:17 NKJV).
  - As observed in Psa. 22:22, Jesus anticipates pleasure that He would be able to communicate with His beloved people. He determined to be their teacher and minister and focused His mind and goals upon the main purpose of His ministry among His brethren.
- (6) Spurgeon notes:
- “What a precious subject is the name of our God. It is the only one worthy of the only Begotten, whose meat and drink it was to do the Father’s will. **We may learn from this resolution of our Lord, that one of the most excellent methods of showing our thankfulness for deliverance is to tell what the Lord has done for us.** We mention our sorrows readily enough; why are we so slow in declaring our deliverance!”*
- (b) Congregational adoration, adherence and acclamation to the Most High! (Psa. 22:22b).
- “In the midst of the assembly I will praise You.” (22:22b NKJV)*
- (1) The word **“congregation”** (KJV) or **“assembly”** (NKJV) is the Old Testament term for what in the New Testament is called **“church”** (see Heb. 2:12).
  - (2) The psalmist notes in this statement (Psa.22:22b) that praises would be proclaimed not only in a small household gathering, but as Jesus exemplifies, He would declare the Father’s love in the great assemblies of His saints, as well as the great assembly and the church of the first born (Heb. 12:23).
    - Beloved, this is what the Lord Jesus is always doing by His representatives, who are the bearers of the Good News and they labor to praise God.
    - In the great universal church, Jesus Christ is the **Sole authoritative** teacher, and all others, so far as they are worthy to be regarded as teachers (Eph. 4:7-16, NB Vv. 11-12), and they are nothing but the echoes of Christ’s voice.
  - (3) A partial quote of Spurgeon’s comment on Psa. 22:22b:
 

*“Jesus, in this second sentence, reveals His object in declaring the divine name, it is that God may be praised; the church continually magnifies Jehovah for manifesting Himself in the person of Jesus, and Jesus Himself*

*leads the song, and is both precentor and preacher in His church. **Delightful are the seasons when Jesus communes with our hearts concerning divine truths; joyful praise is the sure result.***"

- (4) It was the objective of Christ to have a church in the world and that those who became a part of the family of God should in the fullness of time be gathered to Him.
- It pleases Christ to think that by declaring God's name, by the preaching of the everlasting gospel in its plainness and purity, many should be and effectually will be called to Him and to God by Him.
  - It pleased Christ to think that those who are of the household of God should be brought into a very near and dear relation to Him as His brethren; for He is not ashamed, but is considerably well pleased to call them brethren. This fellowship is applicable not only to the Jews but to all those (Gentiles) who became fellow-heirs and of the same body (Heb. 2:11).
- (5) The Preacher's Outline & Sermon Bible notes:  
*"Jesus celebrated with believers throughout the forty-day period between His resurrection and His ascension. The New Testament records Christ's multiple encounter with individuals and with groups of believers. One assembly consisted of over five hundred people (1 Cor. 15:5-7). Today He continues to glorify the Father in 'the heavenly Jerusalem . . . to the general assembly and the church of the first born' (Heb. 12:22-24)."*

## 2. Together in Unison and Thankfulness Let the People of God Praise Him! (Psa. 22:23).

*"You who fear the LORD, praise Him! All the descendants of Jacob, glorify Him, And fear Him, all offspring of Israel." (22:23 NKJV)*

(a) Devoted, dedicated adherents of God called to honor Him (22:23a).

*"You who fear the LORD, praise Him . . ." (22:23a NKJV)*

(1) Reference here, is being made to those who are devoted to God!

- The command is given to **"fear"**, to **"praise"**, and to **"glorify"** (22:23) the Lord. **The God of such great deliverance deserves ALL three things from ALL humanity!!**
  - Note a few references:
    - **"Fear"** (which refers to reverence and worship) . . . see Psa. 112:1; Prov. 19:23; etc.
    - **"Praise"** . . . Isa. 25:1; Psa. 150; etc.
    - **"Glorify"** . . . Psa. 96:1-9; 115:1; 1 Cor. 10:31; etc.
  - **Psa. 22:23 Amplified Bible**  
*"You who fear (revere and worship) the LORD, praise Him! All you offspring of Jacob, glorify Him. Fear (revere and worship) Him all you offspring of Israel."*



- As we observed in the previous verse (22:22b), the commitment was made to praise God in **“the midst of the assembly”** (NKJV). . . **“congregation”** ... KJV); he here (22:23) speaks as if he were in that assembly and addressing them.
- (2) In essence, the call was to honor, praise and reverence God!! (Psa. 22:23).
- David called upon all who revered and worshipped the LORD to rejoice with him over God’s great deliverance.
  - He called upon all of God’s people to glorify Him and stand in awe—holy fear of Him! The true and Living God who is to be worshipped in the beauty of holiness (**Psa. 29:1-2**).
- (3) **“You who fear the LORD, praise Him”** . . . it is beneficial if the reader imagines the Savior as addressing the congregation of saints.
- **He exhorts the faithful to unite with Him in thanksgiving!**
  - The emphasis placed on **“fearing the LORD”** is strongly presented and very instructive; it is regarded as the beginning of wisdom (Prov. 9:10) and it is an essential sign of grace (1 John 4:17-18; Rom. 8:15; etc.)
- (4) Observing, carefully the psalm we prophetically see in this section (Psa. 22:22 & 25) Jesus doing two great things in the aftermath of His great work on the cross.
- **Jesus declares God’s name:** *“I will declare Your name to My brethren”* (Psa. 22:22a; Heb. 2:12).
  - **Jesus leads the redeemed in praise:** *“My praise shall be of You in the great assembly (or “congregation”)”* (Psa. 22:25a; Heb. 13:15).
- (5) Spurgeon notes:  
*“Humble awe of God is so necessary a preparation for praising Him that none are fit to sing to His honor but such as reverence His word; but this fear is with the highest joy, and is not to be confounded with legal bondage, which is a fear, which perfect love cast out. Holy fear should always keep the key of the singing pew. Where Jesus leads the tune none but holy lips dare to sing.”*
- (b) Descendants of the people of God charged to magnify Him! (Psa. 22:23b).  
*“All you descendants of Jacob glorify Him”* (22:23b NKJV).
- (1) **“Descendants of Jacob”** . . . that is **all** who are true worshippers of God! These worshippers should be regarded as the seed of Jacob and Israel although they are Gentiles, **to whom the blessings of Abraham extend (Gal. 3:13-14)**, and to them is the blessing of being adopted, enjoying the glory, the covenant and the services of God, even as these were offered to Israel (Rom. 9:4; Heb. 8:10).
- (2) This invocation of praise to the God of the resurrected Christ reaches out to everyone who are recipients of God’s saving grace. **Warren Wiersbe** points out that this includes all the descendants of Jacob and Israel . . . :
- *“. . . the first Christians were Jews and the first church that was located in Jerusalem.”*

- “. . . the church that is made up of both Jews and Gentiles who form one body in Christ (Eph. 2:11-12:6).”
- “. . . all believers, Jew and Gentile, who are by faith the spiritual descendants of Abraham (Rom. 4:16-25; Gal. 3:26-29).”

(3) Spurgeon notes:

*“The genius of the gospel is praise. Jews and Gentiles saved by grace should be eager in the blessed work of magnifying the God of our salvation. **All saints should unite in the song; no tongue may be silent; no heart may be cold. Christ calls us to glorify God, can we refuse?**”*

(c) Delight and reverence to characterize all the people of God (Psa. 22:23c)

*“And fear Him, all you offspring of Israel” (22:23c NKJV).*

(1) **“Israel”**, as used here (22:23c) is another name for **“Jacob”** (Gen. 32:28), and intended to symbolize **ALL** who are true worshippers of the True and Living God. (Gal. 3:28-29).

(2) It is an easily understood subject but a profound and irrevocable fact that all who reverence God will praise Him, even every Israelite Deut. 10:20-21; Psa. 118:2-4; 135:19-20; etc. . . . as well as all men Psa. 64:9; 96:4; 107:8; 111:10; Rev. 19:4-7.

- It is the responsibility of every Christian to praise God and this is also true as to their places of solemn assemblies, there they praise and glorify God with a holy awe and reverence of His Majesty . . . indeed, beloved, those that are called upon to praise are called upon to fear (reverence) Him!!
- **The Church Universal, need to see, once more the essence, importance and imperativeness of focusing on the awe, splendor and holiness of Him who we worship!!** See for example Isa. 6:1-7 . . . also note:
  - God’s holiness: Ex. 15:11; 1 Sam. 6:20; Rev. 15:4
  - Reverence for God and sacred things: Ex. 3:5; Psa. 4:4; 33:8; 89:7; etc.
  - Beloved, as unpopular as it may be today, the need is still there for us to **daily pursue holiness because the God who we serve is HOLY! ... Lev. 11:44-45; 19:2; 1 Peter 1:15-16.**

(3) Spurgeon notes:

*“The spiritual Israel all do this, and we hope the day will come when Israel after the flesh will be brought to the same mind. **The more we praise God the more reverently shall we fear Him, and the deeper our reverence the sweeter our songs.** So much does Jesus value praise that we have it here under His dying hand and seal that all the saints must glorify the LORD.”*

3. **Tender-hearted Compassionate God!!** (Psa. 22:24).

*“For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from Him; But when He cried to Him, He heard.” (Psa. 22:24 NKJV).*

(a) Compassionate, caring God who **always** cares and hears His people (22:24a)

*“For He has not despised nor abhorred the affliction of the afflicted” (22:24a NKJV).*

(1) This statement is an affirmation that his, the sufferer’s, prayer (**see Vv. 1-21, NB Vv. 19-21**) has been heard.

- The fact that his petition had been heard provides adequate reason for his assurance and his exhortation, noted in the previous verse (i.e. v. 23), which was addressed to all the God-fearing.
- The LORD had heard his prayer, and this was a reason why others should also confide in the LORD and feel assured that He would likewise hear their prayers.

(2) Note again Psa. 22:24a . . . David’s triumphant words –again, perfectly fulfilled in his greater Son Jesus—reflect a profound spiritual wisdom and depth. *The God who answers the Forsaken One allowed **the affliction of the afflicted; yet He has not despised or abhorred it.*** God has used and would use that **affliction** to good and great purpose!

- Some scholars have noted that Psa. 22:24 has fulfilled the words of Isa. 53:10: **“Yet it pleased the LORD to bruise Him”** . . . and yet, this affliction was not despised. *“Time available only for a few brief pointers”:*
  - The only reason a good father would chose to **“bruise”** (the Hebrew for **“bruise”** literally means: **“to beat to pieces”**; **“break, crumble, crush”** . . . it may be difficult to understand but such experience would be for the immensely “greater good.”)
  - In Jehovah’s plan, **that “greater good” is for the deliverance of mankind from the bondage sin which leads to eternal damnation!!** (John 3:16; Rom. 5:12-21, NB Vv. 12-17; Eph. 2:4-5; etc. Beloved, those that walk in darkness have seen a great light **Isa. 9:2; Matt. 4:16; etc.**)
  - By making Jesus Christ an atoning sacrifice for all transgressions (Lev. 5:15; 6:5; 19:21; Isa. 53:5-6; 1 Peter 2:24; 1 John 2:2; etc.), God’s redemptive purpose of bringing many people to salvation has been accomplished. He will **“prolong His days”** Isa. 53:10 (NB. **Part c** of this verse). **“Prolong His days”** means that Christ would be raised from the dead and live forever (1 Cor. 15, NB Vv. 12-22; Rev. 1:18; etc.).
- A quote by Spurgeon . . . based on Psa. 22:24a:
 

*“Here is a good matter and motive for praise. The experience of our covenant Head and Representative should encourage all of us to bless the God of grace. **Never was man so afflicted as our Savior in body and soul from friends and foes, by heaven and hell, in life and death, He was the foremost in the rank of the afflicted, but all those afflictions were sent in love, and not because His Father despised and abhorred Him.”***

(b) Constantly, completely and permanently . . . the Lord our God (Psa. 22:24b) *“Nor has hidden His face from Him” (22:24b NKJV).*

- (1) God's face was not hidden from the sufferer (David or Jesus Christ) . . . as indicated in our text (Psa. 22:24b); God was (is) with him, David. He has been with Christ permanently, constantly, final and completely!! **Very much true as applicable to each believer . . . He was there!! Has been there ALL THE TIME!!** (Deut. 3:16; 2 Cor. 3:17; **Heb. 4:14-16, NB v. 16**).
- (2) Adverse situations may prevail for a time and seemingly the situation is dark, all seem hopeless . . . so it seems! Cries are made to God but He seems not to hear or He is far away!! **But beloved, HOLD ON! KEEP TRUSTING!! GOD WILL MAKE A WAY!!** (see Psa. **30:5; 34:19**; 41:3; 50:15; etc.).
- In our text (Psa. 22:24b) the psalmist is saying: He has not wholly abandoned me, but though he seemed to have forsaken me, it was for a brief period; and His friendship has not been ultimately and forever been withdrawn ... never have and never will!!
    - The petitions that were made earlier in the psalm were based on the fact that seemingly God had hidden His face (see verse Psa. 22:1); however, as observed in this verse (v. 24) it was realized that such condition was only temporary.
    - That which the sufferer passed through was darkness that was succeeded by a clear manifestation of Divine favor!! Indeed, weeping may endure for a while but joy will come!! (Psa. 30:5).
  - The glorious news! The heartwarming assurance: the LORD heard his (the sufferer's) prayer; the LORD showed that He had not utterly forsaken him (Him)!!
- (3) *Just to **briefly recap**, this second thought noted in this verse (Psa. 22:24b) . . . note briefly:*  
 Certainly, David (and the greater Son of David) felt that the Father hid His face (*"Why have You forsaken Me? Why are You so far from helping Me? . . . You do not hear, . . ."* (Psa. 22:1-2). Yet now, after God's answer has come (Psa. 22:21b) it is clear that He never did leave the **afflicted, even in the midst of the affliction.**
- (c) Cries of the afflicted given the assurance of God's attention (Psa. 22:24c).  
*"But when He cried to Him, **He heard**" (22:24c NKJV).*
- (1) **"He heard!"** After the turning point of the psalm (see Vv. 19-21), the mood has changed from desperation (see v. 1) to glorious confidence!
- As noted before, his cry seems unheard and God was either not hearing or will not heed his... David's (His... Christ's) desperate plea for help! It's like a drowning man crying out for help but no one came to his rescue . . . at least at that crucial moment!!
  - He (the sufferer) was in a distressing and very difficult situation for which the response he so earnestly desired seemed an intolerably long time in coming, **but, hallelujah! It did come!! God is an on time God!!**

- (2) Applying this fact (Psa. 22:24c) to the Savior on the cross, it means that although darkness seemed to continue until His death, even then He was not utterly forsaken!!
- His prayer was heard, His work was accepted, **the great objective for which He came into the world would be accomplished** (*and we all know His work was finished!*) (see John 19:28-30; Heb. 9:24-26). His work of salvation was completed and available for everyone today (Luke 3:6; Acts 2:21; Rom. 5:18; 10:13; etc.).
  - He, Himself would rise triumphantly from His suffering; and the cause which He came to establish and for which He died, would finally prevail in the entire world (*mentioned above*) (Heb. 5:7-9; Isa. 53:11-12; etc.)
- (3) **Those who have thought their prayers are slighted and unheard, should remember: if they continue to pray and wait, they will discover that they have not sought God in vain!!**
- (4) Time wouldn't allow me to discuss the necessity and blessing of patiently waiting on God . . . there are so many Scriptures on importunity.
- See for example Matt. 7:7-12, NB Vv. 7-8; Luke 18:1-8; etc.
  - See also one of my lessons: **"God's Unfailing Comfort"** . . . a two lessons presentation based on Isaiah 40:27-31. These lessons are published on my website: livingwaterstudies.com; **available to all without cost or any financial requirement.**
- (5) Spurgeon notes:
- "Every child of God should seek refreshment for his faith in this testimony of the Man of Sorrows. What Jesus here witness is as true today as when it was first written. It shall never be said that man's affliction or poverty prevented his being an accepted suppliant at Jehovah's throne of grace. **The meanest applicant is welcome at mercy's door. None that approach His throne shall find a God unfaithful or unkind.**"*

#### 4. Taking a Vow and Honoring It (Psa. 22:25).

*"My praise shall be of You in the great assembly; I will pay my vows before those who fear Him."* (22:25a NKJV).

(a) Aware of Your greatness, I will glorify You in the great congregation (22:25a).

*"My praise shall be of You in the great assembly"* (22:25 NKJV).

(1) The promise here is to praise God, to glorify Him. I will call to remembrance His goodness and will unite with others in celebrating His faithfulness and loving kindness.

(2) **Psa. 56:10-13 Amplified Bible**

*"In God, Whose word I praise, in the Lord, Whose word I praise, In God have I put my trust and confident reliance; I will not be afraid. What. What can man do to me? Your vows are upon me, O God; I will render praise to You and give You thank offerings. For You have delivered my life from death, yes, my*

feet from falling, that I may walk before God in the light of life and of the living.

- (3) From the commencement to the closing of Christ's early ministry His focus was solely the will of God . . . He was thus steadfastly committed . . . to God and God alone! (Luke 2:49; John 4:34; Matt. 26:42; etc.).
- For the believer, the Lord and the Lord alone is the only theme with which he commits himself to imitate Jesus in praise.
  - **"My praise shall be of You"** (Psa. 22:25a NKJV) . . . the KJV: **". . . shall be of thee."** Base on the Hebrew usage **"shall be of You (thee)"** is saying **"from You"** (KJV **"of thee" or "from thee"**) . . . **beloved, true praise is of Divine origin!!**
  - Spurgeon notes:  
*"The rarest harmonies of music are nothing unless they are sincerely consecrated to God by hearts sanctified by the Spirit."*
- (b) Along with the godly, God-fearing, I will worship You among them. (Psa. 22:25b) *"I will pay My vows before those who fear Him"* (22:25 NKJV).
- (1) This was a vow (v. 22:25) to worship God in the presence of fellow worshippers.
- It is most likely that the sufferer's vow was contemplated because of what he thinks that he owed God for the benefits that he had received, especially deliverance from adverse situation.
  - The solemn worship of people of God—the praises which they offer to the Most High—may be regarded as worship paid by the Redeemer Himself, for He does it in the persons and services of those whom He redeemed. All the praises which proceed from their hearts and lips are the fruits of His vows, of His fidelity and His prayers.
- (2) **How unfortunate that so many during their time of affliction make vows to God that they never fulfill and it never seem to be of concern to them.**
- As observed in Psalm 22, David did not make this vow (verse 25) to God when he was in the midst of his suffering, instead it was done after God delivered him (note also Vv. 22,25).
  - The wonderful and exemplary thing note here is that David did exactly as he had promised, he affirmed the faithfulness of God before the entire assembly of Israel.
  - Beloved, we should never forget that when we become neglectful and fail to keep our vows that were made to God there will be serious consequences (see Ecc. 5:4-6).
- (3) For the marvelous victories that God has given us there are two features to a right response: **First, a public praise** and **Secondly, keeping promises.**
- (4) Beloved, it is of paramount importance to remember that vows are sacred:
- **Numbers 30:2 Amplified Bible**

“If a man vows a vow to the Lord or swear an oath to bind himself by a pledge, he shall not break and profane his word; he shall do according to all that proceeds out of his mouth.”

- See also Deut. 23:21.

## H. Covering His People . . . Ensuring Their Deliverance and Joy Psa. 22:26-29.

### 1. Humble Seekers Are Renewed Psa. 22:26

*“The poor shall eat and be satisfied; Those who seek Him will praise the LORD. Let your heart live forever!” (22:26 NKJV).*

(a) Trampled (The), afflicted, oppressed and disadvantaged: there is hope, they shall be abundantly blessed (22:26a)

*“The **poor** shall eat and be satisfied” (22:26a NKJV)*

(1) The word **“poor”** (NKJV ... **“meek”** (KJV) based on the original usage means **“afflicted, distressed, miserable.”**

- Sometimes it is used in reference to being **mild** or **meek** . . . example see Num. 12:3; however, in our text (22:26a) it refers to the **afflicted**, the **poor**, the **distressed**.
- The statement here (22:26a), that they would **“eat and be satisfied”** is referring to prosperity or abundance; and, beloved, such is the result of the Redeemer’s work, the statement shows that blessing in abundance would be imparted to the poor and distressed—those who had been destitute, forsaken and friendless.

(2) It comforted the Lord Jesus Christ in His sufferings that in and through Him **all** will have everlasting consolation.

- The poor in spirit shall be rich in blessings, spiritual blessings; the hungry shall be filled with good things.
- Those that hunger and thirst after righteousness in Christ shall have all they can desire to satisfy them, and advance their standards of living and shall not labor, as those have done for that which satisfies not.

(3) Indeed, beloved, **“The afflicted, poor and distresses shall eat and be satisfied”** (Psa. 22:26a). If God has shown such faithfulness to the afflicted, there is should be no doubt that definitely the **afflicted, abused, ostracized, etc.** are not without hope!! God’s satisfaction with the work of His Son, Jesus Christ, means abundant blessings and joy for all who commit to Him (Psa. 36:8; John 10:10; 2 Cor. 9:8 Phil. 4:19).

(4) This may be a slight deviation but let us look briefly at the usage of **“poor in spirit”** . . . highlighting a general thought:

- Oh Beloved! The spiritually poor (*poor in spirit includes several facts, for example: one’s helplessness before God; the reality of what it means to face eternity without God; etc.*) . . . on the other hand the poor in spirit who commits himself to Jesus Christ will continuously feed upon Him to the satisfaction of their hearts, indeed they were famished and without

*hope until He gave Himself for them (us) but now they (we) are filled with royal dainties!*

- **Matt. 5:3 Amplified Bible**

“Blessed (happy, to be envied, and spiritually prosperous—with life-joy and satisfaction, regardless of their outward conditions) are the poor in spirit (the humble, who rate themselves insignificant), for theirs is the kingdom of heaven!”

(b) The abundant reason to magnify God! (Psa. 22:26b).

*“Those who seek Him will praise the LORD” (22:26b NKJV).*

(1) Those that worship God or those who are sincerely devoted, shall see an abundance of reasons to praise God!!

- They will not only call upon Him in prayer, but they will do so with a heart of gratitude!
- I have discussed this most essential need earlier in our lesson . . . but here is another partial quote focused on giving thanks. From the hymn **“Count Your Blessing”** . . . *The Refrain:*  
Count your blessings, name them one by one;  
Count your blessings, see what God has done;  
Count your blessings name them one by one;  
Count your many blessings, see what God hath done.

(2) **Those that are frequent in praying shall abound in thanksgiving:** *“Those who seek Him will praise the LORD” (22:26 NKJV)*, because through Christ they are sure of finding Him, in the hopes of which they have reason to praise Him, even while they are seeking Him, and the more earnest they are in seeking Him the more will their hearts be enlarged in His praises when they have found Him.

(3) Spurgeon notes:

*“There are souls now weeping for sin and longing for a Savior who will soon find them, and they will become most hearty singers of the new song. They are coming, coming in their thousands even now. The music of praise shall be continued as long as the sun, and the glory of the Lord shall cover the earth as the waters covers the sea. From generation to generation shall the name of the Lord be praised.”*

(c) The assurance of the robust life for the worshippers of God (Psa. 22:26c)

*“Let your heart live forever!” (22:26c NKJV)*

- (1) Their hearts would not faint or be discouraged. They would be jubilant and rejoicing continually. **In other words; their joy and their praise would never die!!**
- (2) The souls that are devoted to God shall be happy with Him for ever . . . note: **“May your hearts be quickened now and forever!”** (Psa. 22:26c Amplified Bible).



- You who are meek, that are satisfied in Christ, that continue to seek God; whatever becomes of your bodies, ***your hearts shall live forever***, the graces and comforts you have shall be perfected in everlasting life.
- Christ has stated: ***“Because I live you will live also”*** (John 14:19 NKJV). His triumph over death will enable the believer to live also—to grasp His promise of eternal life.

- **The chorus of: “Up from The Grave He Arose”**

Up from the grave He arose,  
With a mighty triumph o’er His foes,  
He arose a victor from the dark domain

**And He lives forever,  
With His saints to reign**

He arose! He arose!  
Hallelujah! Christ arose!

- Indeed, beloved, it’s all because Christ lives!!

***“Because He Lives” . . . Partial quote:***

Because He lives  
I can face tomorrow  
Because He lives  
Because I know

He holds the future

**And life is worth the living**

**Just because He lives.**

- (3) Fellow saints, this is the assurance of God (Psa. 22:26)

**Spurgeon notes:**

*“Your spirits shall not fail through trial, you shall not die in grief, immortal joy shall be your portion. . . . They who eat at Jesus’ table receive the fulfillment of the promise, “Whosoever eateth of the bread shall live forever.”*

2. **Host of God-Fearing, God-Loving Committed People** (Psa. 22:27)

*“All the ends of the world shall remember and turn to the LORD, And all the families of the nations shall worship before You” (22:27 NKJV).*

- (a) Universal gospel for the whole world (22:27a)

*“All the ends of the world shall remember and turn to the LORD” (22:27a NKJV).*

- (1) God is God of **ALL** the earth and **ALL** that is therein (Psa. 24:1); the reality is His message of salvation is for all the people of the entire world (Isa. 45:22; 55:1; Matt. 22:9; 1 Tim. 2:4; etc.).

- As observed in Scripture, nations are often characterized as ***forgetting God*** (Judges 10:1-16, NB v. 13; Ezra 9, NB v. 10; Job. 8:31; Psa. 9:17; Isa. 1, NB Vv. 1-9; Rom. 1, NB v. 21; etc.).

- In our text (Psa. 22:27), it is noted that they, the nations. would ***“remember and turn to the LORD!”*** That is, they would now focus on

God and worship Him as the **True and Living God**. Indeed, Beloved! That's who He is "The True and Living God!" (Jer. 10:10-18).

(2) In the sufferings of Christ, it comforted Him that the church, they would be loyal adherents and this commitment would be extended to all the corners of the earth which means loyalty from all nations.

- Obviously, the partition wall would be broken down, totally demolished and the hope of experiencing fellowship with the true God would be extended to the Gentiles (Isa. 56:1-8; Acts 28:28; Rom. 11, NB v. 11; **Gal. 3:28-29**).
- These nations, peoples, would be **convicted** and **converted** and wholeheartedly committed to Jehovah . . . they "**shall remember and turn to the LORD.**" They shall remember, just as the Prodigal Son who came to himself (Luke 15:17-19) and returned home to the "haven of rest" (Luke 15:20-24) . . . see the hymn "**The Haven of Rest.**"

(3) Spurgeon notes:

*"Out from the inner circle of the present church the blessing is to spread in growing power until the remotest parts of the earth shall be ashamed of their idols, mindful of the true God, penitent of their offences and unanimously earnest for reconciliation with Jehovah."*

(b) United loyal allegiance among families in serving Jehovah (Psa. 22:27b).

*"And all the families of the nations shall worship before You."* (22:27b NKJV)

(1) The fulfillment of God's covenant promises was highly anticipated and looked forward to with great expectations.

- David's descendant, the Messiah (the Son of David, Matt. 9:27), would sit on the throne and reign eternally over a glorious worldwide empire (2 Sam. 7:16; Isa. 9:6-7; Jer. 23:5-6; 33:15-16; Acts 2:29-36; etc.)
- In Psalm 22, we witness the excruciating pains of Christ and as noted from verse 21 there was a turning point; His extreme sufferings would be followed by a great glory (1 Peter 1:11).
- Jesus Christ "**endured the cross despising the shame**" because of the "**joy that was set before Him**" (Heb. 12:2).
- This joyous reign of Jesus Christ will be a rapturous period and described as a radiant, glorious age, a time when every need is adequately supplied. This experience will result in unceasing praise to God and continuous rejoicing that will never end (Psa. 22:26).
- We have also seen that the entire world will acknowledge and commit themselves to God, joyously and faithfully serving Him (Psa. 22:27).

(2) Spurgeon notes:

*"It is well to make the order of conversion as set forth; they shall 'remember'—that is reflection, like the prodigal who 'came unto himself; 'and turn unto Jehovah'—this is repentance, like Manasseh who left his idols and 'worship' this is holy service, as Paul adored Christ who once he abhorred."*

3. **He (Jehovah) is LORD of ALL and Over ALL** (Psa. 22:28).

“For the kingdom is the LORD’s, And He rules over the nations.” (22:28 NKJV).

(a) Dominion over all and universal ownership (22:28a).

*“For the kingdom is the LORD’s”* (22:28a NKJV).

(1) **“The kingdom is the Lord’s** . . . beloved, the dominion (supremacy, preeminence, control, etc.) belongs of right wholly and solely to Jehovah, the True and living God (Matt. 4:13; Psa. 47:7-8).

(2) This privilege was afforded to Christ because of Calvary . . . He is the **“King of glory”** ... see Psa. 24:4-10 . . . (note briefly):

- These verses (Psa. 24:4-10) are Messianic; the King of glory is the Lord Jesus Christ (see John 1:14; 1 Cor. 2:8; 2 Cor. 4:6) (you may also note Psa. 68:18; Acts 1:9-11; 2 Cor. 3:18; Eph. 4:8-10).
- Beloved, **“the generation of them that seek Him”** (Psa. 24:6) (that is faithful believers) must pray that the **“King of glory”** (Psa. 24:6-10) **shall come!** (Rev. 1:7; **22:12, 20**).
- This prayer for God’s kingdom to come anticipates Christ’s eternal reign and the final destruction of evil (see Zech. 9:9; Matt. 6:10; Rev. 19-22).

(3) Commenting on Psa. 22:28, Matthew Henry notes:

- *“The kingdom of nature is the LORD Jehovah’s, and His providence rules among the nations, and upon that account we are bound to worship Him, so that the design of the Christian religion is to revive natural religion and its principles and laws. Christ died to bring us to God, the God that made us, from whom we had evolved, and to reduce us to our native allegiance.”*
- *“The kingdom of grace is the Lord’s Christ’s, and He as mediator, is appointed governor among the nations, head over all things to His church. Let every tongue thereof confess that He is Lord.”*

(4) Definitely we are running out of time and some areas yet to be noted, but allow me to make a partial quote from **“Our God Reigns”**

Verse 4

Meek as a lamb that’s led out to the slaughter-house.

Dumb as sheep before its shearer.

His life ran down upon the ground like rain,

That we might be born again.

Verse 5

Out of the tomb He came with grace and majesty.

He is alive. He is alive.

God loves us so, see here His hands, His feet, His side.

Yes. we know, He is alive!

Refrain

Our God Reigns

Our God Reigns  
 Our God Reigns  
 Our God reigns

(b) Direct and absolute authority over all nations (22:28b)

*“And He rules over the nations” (22:28b NKJV)*

(1) He who paid the price for our transgressions, the meek Lamb of God (John 1:29; Isa. 53:7), The one slain by cruel/hateful men, Him who **Humbled Himself becoming obedient, unto death, to death of the cross** (Phil. 2:8), will manifest His power and authority over the entire world (Rev. 1:8; Matt. 28:18; Phil. 2:3-11, NB Vv. 6-11; etc.).

- We can oppose the cause of God, Deny Him of His rightful place in our lives or in any other negative responses to His wooing, but a **“Great Day Is Coming!”**: (Prov. 1, NB Vv. 25-33; Isa. 1, NB Vv. 1-9 and 10-15; Rom. 1:18-32, NB Vv. 1-16; etc.).
- Beloved, it is a fact, the One who was so disgracefully humiliated, abused and murdered, when He was crucified on the cross, will ultimately rule over ALL NATIONS!! (Psa. 22:28; Zech. 12:10; John 19:37; Rev. 1:7 . . . **note also** Obadiah 21; Zech. 15:9; Psa. 59:13; 67:7; 68:31; 72:11).

(2) The experience of affliction and the cries **did not** make the formerly Forsaken One, Our Blessed Redeemer, lose any sense of confidence both as it relates to His previous bitter experience (Psa. 21:1-21) and the call to **all** nations to worship before God (Psa. 22:27).

- David Guzik notes:  
*“This reminds us the one day Jesus **will** reign over all nations. It would be unthinkable otherwise. Guzik also quotes Spurgeon: ‘Is Christ, the great King, satisfied to settle down in a corner of the world as ruler over one scanty providence?’”*
- Spurgeon notes:  
*“Our new-born nature craves for the spread of the Redeemer’s kingdom, and prays for it instinctively.”*
- Another quote by Spurgeon:  
*“Amid the tumults and disasters of the present, the Lord reigneth, but in the halcyon days (“halcyon days: days of calm . . . some synonyms are serene, calm, pleasant, tranquil, etc. . . . insert mine) of peace the rich fruit of His dominion will be apparent to every eye. **Great shepherd, let thy glorious kingdom come.**”*

4. **Homage Will Be Made by the High and the Lowly** (Psa. 22:29)

*“All the prosperous of the earth shall eat and worship; all those who go down to the dust shall bow before Him, Even he who cannot keep himself.” (22:29 NKJV).*

(a) Prosperous of the earth shall eat and worship (22:29a NKJV).

*“All the prosperous of the earth shall eat and worship” (22:29a NKJV).*

- (1) The general meaning of this verse is, that **all classes of people** will come and worship the true God; not the poor and needy only, the afflicted and the oppressed, but the rich and prosperous.
- There are three classes of persons noted here (v. 29) (a) **First**, the rich and prosperous (v. 29a) (b) **Second**, those who go down to the dust or those who are crushed and oppressed (v. 29b) (c) **Third**, those who are approaching the grave or those who are dying and have no power to keep themselves alive (v. 29c).
  - The first class comprise of those who are mentioned here as being “fat” (KJV) . . . “prosperous” (NKJV). The portrayal given here (v. 29a) is often used to symbolize prosperity (example note: Judges 3:27-31, NB v. 29; Psa. 17, **NB v. 10**; 73:1-12, **NB v. 4**; Deut. 31:20; 32:5).
  - In reference to the rich as used in our text (Psa. 22:29a), it means that the rich, the great, the prosperous would be among the multitudes who would be converted and dedicate themselves to The True and Living God!!
- (2) The Lord Jesus Christ will have the love and loyalty of many great, rich and energetic men.
- High and low, rich and poor, bond and free they will serve God! **Indeed, Beloved! Jesus Christ shall have homage of many great ones!**
  - **Those who are prosperous upon the earth**, that live in pageantry (spectacle, magnificence, glitter, etc.) and power, **shall eat and worship**; even those that progress superbly, when they have eaten and are full, shall bless, the LORD their God for their strength and prosperity.
- (3) Oh that millions and millions more would feast at God’s table!!
- Psa. 34:8 Amplified Bible**  
*“O taste and see that the LORD [our God] is good! Blessed (happy, fortunate, to be envied) is the man who trusts and takes refuge in Him. [1 Peter 2:2-3].”*
- (b) Persecuted (The) and neglected will definitely experience change for better!  
(Psa. 22:29b)  
*“All those who go down to the dust shall bow before Him” (22:29b NKJV)*
- (1) As noted above the second class of persons noted in Psa. 22:29b are: “Those who are crushed and oppressed.”
- (2) **All those who go down to the dust** . . . those are crushed, broken, and oppressed; the poor, sad and sorrowful. Salvation is for them, as for the rich and great!
- (3) **God included for us in the covenant of grace, provision of good cheer for every one (Isa. 61, NB Vv. 1-6) Luke 4:18) and He has taken equal care to console us in our times of humiliation, afflictions, distresses, etc. (John 16:33: Matt. 14:24-31, NB v. 27; Acts 27, NB Vv. 21-25, 33-35 . . . see also Matt. 9:22; Luke 7:13; John 14:1; 2 Thess. 2:16-17 ESV).**

**2 Thess. 2:16-17 English Standard Version (ESV)**

“Now may our Lord Jesus Christ Himself, and God our Father, who loved us and gave us eternal comfort and good hope **through grace**, comfort your hearts and establish them in every good work and word.

(4) NOTE two quotes:

- **Spurgeon:**

*“There is relief and comfort in bowing before God when our case is at its worst; even amid the dust of death (v. 29c) prayer kindles the lamp of hope. While all who come to God by Jesus Christ are thus blessed, whether they be rich or poor, none of those who despise Him may hope for a blessing.”*

- **The Preacher’s Outline Sermon Bible (POSB)**

*“The world wide worship of Christ will include the prosperous as well as the poor (Psa. 22:29; 45:12). Every mortal will bow down to Jesus Christ and proclaim Him King of kings and Lord of lords. They will acknowledge Him as their source of life. All who were dead—physically and physically in trespasses and sins—and who accepted Him as Lord and Savior will live through eternity because of His death on Calvary’s cross.”*

(c) Perishing (The) and ready to die are given great hope (Psa. 22:29c)

*“Even he who cannot keep himself.” (22:29c NKJV).*

(1) As noted above, this third class of persons noted in Psa. 22:29c is: **Those who are approaching the grave or those who are dying and have no power to keep themselves alive.**

(2) Reference here (v. 29c) is being made to him who cannot keep his soul (that is himself) alive.

- This class of persons is composed of those who are ready to die: the aged, the infirmed, the sick, the dying.
- These are as a consequence of being helpless, feeble and sad, they too shall become interested in God’s great plan of salvation and shall turn wholeheartedly to Him.

(3) There is far more information in Psa. 22:29 that can be noted than we have time to discuss but note the following brief pointers on (v. 29c). No one can keep his soul alive or his own natural life for long; neither can we be the authors of our own spiritual and eternal life.

- It is therefore our greatest interest, as well as duty, to bow before the Lord Jesus Christ, to give up ourselves to Him to be His subjects and worshippers; for this is the only way, and it is the only way, and it is the only sure way to secure happiness when we go down to the dust.
- Seeing that we cannot keep alive our own souls, it is wisdom and most beneficial for us to commit our soul to Jesus Christ, who is able to save all who come to Him and to keep them alive for all eternity (2 Tim. 1:12).

(4) **“There is Life for a Look at the Crucified One”** . . . Partial quote:

There is life for a look at the Crucified One,

There is at this moment for thee;  
Then look, sinner, look unto Him and be saved,  
Unto Him who was nailed to the tree.

Refrain

Loo! look! look and live!  
There is life for a look at the Crucified One,  
There is life at this moment for thee.

I. Continuance of His Kingdom Psa. 22:30-31

1. Salvation is Universal . . . for the Whosoever Will (22:30)

*“A posterity shall serve Him. It will be recounted of the LORD to the next generation.”*  
(22:30 NKJV)

(a) Posterity shall continue the worship of the Most High! (22:30a)

*“A posterity shall serve Him.”* (22:30 NKJV)

(1) **“A posterity shall serve Him”** (NKJV) . . . **“A seed shall serve him”** (KJV)

- The word used here and translated as **“seed”** in the KJV means **“a sowing”** referring to planting, a plantation, trees or grain; it also refers to **a generation of men –children, descendants, posterity** (note for example Gen. 3:15; 13:16; 15:13; etc.)
- In general, the word **“seed”** (KJV) is used meaning: *predecessors or family* (see the references above Gen. 3:15, etc.).
  - It is used in our text (Psa. 22:30) referring to those who belong to the family of God; His children (see Isa. 6:13; 65:9, 23)
  - The meaning as used in our text (v.30a) is that acknowledgment and worship of God is a direct result of the work accomplished by the sufferer, Jesus Christ, by which multitudes would be brought to serve God.

(2) **“A posterity (“seed” KJV) shall serve Him”** . . . *shall maintain sincere worship of Him (John 4:24; Psa. 96:9) as well as proclaim and practice unflinching faith and obedience to Him as their (our) Master and LORD.*

- **God will have a church in the world to the end of time; and as a result, there shall be a succession of participating Christians and gospel ministers from generation to generation**
- Beloved, the kingdom of truth, righteousness on earth shall never fail. As one generation (**posterity, seed**) is called to its rest, another will arise in its place. We need have no fear for the true apostolic succession, that will maintain **“the faith which was once delivered unto the saints.”** (Jude 3)

(b) Proclaiming the goodness of God to the next generation (Psa. 22:30b)

Proclaiming the “Good News” within the family!

*“ . . . they shall tell of the LORD to the next generation”* (Psa. 22:30b Amplified Bible)

*I will close Psa. 22:30 with a quote (such will help in limiting the use of my pointers).*

**Quote from The Preacher's Outline & Study Bible:**

*"The salvation provided by Christ will extend not only to every corner of the world, to the rich and poor alike, but also to every generation (v. 30). Through the prophetic eyes, David viewed people of future generations hearing the glorious message of the gospel and many coming to faith in Jesus Christ. The righteousness that is through Christ will be proclaimed throughout eternity (Rom. 3:22; 5:17, 21; 2 Cor. 5:21; Phil. 3:9). People of all the ages will acknowledge that it is all possible because of Christ work at Calvary—a work that concluded with His triumphant cry, 'It is finished' (John 19:30). Christ alone will receive credit. He alone will receive glory. He alone will be worshipped forever."*

2. **Solemn Ingathering and Declaration of God's Righteousness (Psa. 22:31)**

*"They will come and declare His righteousness to all people who will be born, That He has done this." (Psa. 22:31 NKJV)*

**In verse 30 we saw the "Good News" passed on among all family members from generation to generation; here (v. 31) it is passed on to ALL nations, present and future.**

(a) Declaring God's righteousness that all the world may know. (Psa. 22:31a)

*"They will come and declare His righteousness to all the people who will be born." (22:31a).*

(1) ***"They come and declare His righteousness to all the people . . ."***

- Reference here points to those who will rise up to the task!! Those who will **"Stand in the Gap"** because deliverance is needed and must be prioritized (Psa. 106:23; Isa. 59, NB Vv. 16-21, highlight v. 21; Jer. 5:1; Ezek. 22, NB Vv. 30-31; **1 Tim. 2:1-6**).
- As noted in our text (22:31) it is obvious that the continuation of such godly men would continue from age to age, making known the great facts and truths of God to succeeding generations.

(2) **Beloved! God is NEVER without a witness!** (Acts 14:17), Time wouldn't allow for more discussion, however it should never be forgotten that we are Christ's witness! Troublesome times are here but **"We Have a Story to Tell to The Nations."** We have a mandate from Jesus, Himself: **Matt. 28:19-20**; Mark 16:15; Luke 24:47-49; Acts 1:8; etc.

(3) What we are being told in our text is that the great truths noted in the psalm (Psalm 22) wherein we have observed the terrible sufferings of the Redeemer, God would make known to men that His worship would be maintained among all nations and that future generations would serve Him.

(b) Deeds of God's goodness, care, compassion, etc. will be made known (Psa. 22:31b).



*“That He has done this” (22:31b NKJV)*

**NOTE: Two summarized quotes:**

(1) David Guzik:

*“We can say that Jesus thought of His Jewish brothers on the cross (**My brethren Psa. 22:22**). He thought of the Gentiles who would come into the assembly of the redeemed (**in the great congregation, Psa. 22:25**). He even thought of future generations whom He would rescue and who would trust Him (**to the next generation . . . to a people who will be born, Psa. 22:30-31**).”*

(2) Partial quote from Barnes:

*“. . . we have here a most interesting and affecting account, given long before it occurred, of what actually passed through the mind of the Redeemer when on the cross, --an account more full than we have anywhere else in the Bible . . . . .”*

I invite you to allow this great song that you will find it a source of great inspiration:

**“Worthy Is the Lamb”** . . . Partial quote:

Thank You for the cross, Lord  
Thank You for the price You paid  
Bearing all my sin and shame  
In love You came  
And gave amazing grace.

Worthy is the Lamb  
Seated of the throne  
Crown You now with many crowns  
You reign victorious

**DO NOT JUST READ THE BIBLE STUDY AND OBEY IT!**

**2 Tim. 2:15 NKJV**

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

**2 Tim. 3:16-17 NKJV**

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

**BONUS ENTRY: The Main Outline for Psalm 22**

*Trust you will find this outline helpful! I was and am so greatly moved by this most powerful Psalm!! it's my prayer that you will read and reread it carefully and prayerfully and share it with others. (Please feel free to share the website with others. **Please keep in mind there is NO FINANCIAL REQUIREMENT!**)*

**Psalm 22: The Main Outline:**

**The General Theme:** Intensified/Unbearable Suffering ... Take It to God ... Victory Assured Psa. 22:1-31

**PART A: Taking Your Inner-Most Feeling to God Psa. 22:1-11****A. Complaint, God Withdraws Himself . . . Seemingly Psa. 22:1-2**

1. Father Divine! Father Beloved! Father! Father! (22:1a)
2. Forsaken by My Beloved Father? (22:1b)
3. Far from Being Delivered, Despite My S.O.S! (22:1c)
4. Focused Steadfastly on Getting the Help He Deserved (22:2)

**B. Comforts Himself Knowing That He knows the Father Psa. 22:3-5**

1. Positive Thoughts of God Maintained (22:3a)
2. Praise Jehovah . . . He Dwells Where Praises Are Celebrated (22:3b)
3. Plea With God . . . To Manifest Himself as He Did in the Past (22:4a)
4. Pondering/Reminiscing Triumphs of the Past (22:4b)
5. Prayers and Supplications Were Always Rewarded (22:5)

**C. Communicating the Facts of His Persecution Psa. 22:6-8**

1. Self-abasement Sets in . . . Self Esteem Challenged (22:6a)
2. Saints Despised by Worldly-Minded (22:6b)
3. Scorned, Belittled, Downtrodden and Insulted (22:7)
4. Sarcastic Attitude . . . Deriding His Faith in God . . . They Categorized Him Hopeless (22:8).

**D. Confessing His Unshakeable Trust in God Psa. 22:9-11**

1. Day of Birth . . . You gave Me Life (22:9a)
2. Divine Favor in Everyday Life (22:9b)
3. Dependence Upon and Dedication to God Learnt Early (22:10)
4. Desire for God's Abiding Presence and Protection (22:11)

**PART B: Trials and Tribulations Surround and Closing in Psa. 22:12-21****E. Remembering the Tormenting, Incomparable Sufferings of Christ Psa. 22:12-18**

1. Deadly, Destructive and Diabolic Attackers (22:12-13)
2. Drained, Dehydrated, Despairing Sufferer (22:14-15)
3. Dreadful, Agonizing and Heinous Onslaught (22:16-18)

**F. Request God's Continued Presence and Help Psa. 22:19-21**

1. Acknowledge that God is Your Strength (22:19)
2. Ask Him . . . Fervently to Deliver and Preserve Your Well-being (22:20-21)

**PART C: Triumph and Satisfaction in the Midst of Suffering Psa. 22:22-31**

**G. Christ to be Exalted . . . to the Glory of God the Father Psa. 22-25**

1. Testimony of God's Goodness and Praise to Him (22:22)
2. Together in Unison and Thankfulness Let the People of God Praise Him (22:23)
3. Tender-hearted Compassionate God (22:24)
4. Taking a Vow and Honoring It! (22:25)

**H. Covering His People . . . Ensuring Their Deliverance and Joy Psa. 22:26-29**

1. Humble Seekers Are Rewarded (22:26)
2. Host of God-Fearing, God-Loving Committed People (22:27)
3. He (Jehovah) is LORD of All and Over All (22:28)
4. Homage Will Be Made by the High and Lowly (22:29)

**I. Continuance of His Kingdom Psa. 22:30-31**

1. Salvation is Universal . . . For The Whosoever Will (22:30)
2. Solemn Ingathering and Declaration of God's Righteousness (22:31)

**PSALM 22 PART C**  
**Review Questions**

1. In Psalm 22 we have an account of intense suffering, however, at what point (in the psalm) do we witness a dramatic transformation? Briefly explain.

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2. (a) Answer True or False. (b) Explain your answer.  
As it relates to David and Jesus Christ and as noted in our lesson (Psalm 22): **Their prayers for deliverance were never answered in any way.**

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3. (a) Briefly explain: ***“I will declare Your name”*** (Psa. 22:22a). (a) What had motivated such commitment to publicized God’s name (22:22a)?

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4. Complete the following . . . a portion of Spurgeon’s comment on Psalm 22:

“ . . . We may learn from this (a) \_\_\_\_\_ of our Lord, that one of the most (b) \_\_\_\_\_ (c) \_\_\_\_\_ of showing our (d) \_\_\_\_\_ for (e) \_\_\_\_\_ is to (f) \_\_\_\_\_ what the Lord has done for us. We (g) \_\_\_\_\_ our (h) \_\_\_\_\_ readily enough; why are we so (i) \_\_\_\_\_ in declaring our deliverance.”

5. Complete by choosing the correct answer. This is a portion of Spurgeon’s comment on Psa. 22:22b:

“Delightful are the seasons when Jesus communes with our hearts divine truths;  
\_\_\_\_\_.”

- (a) joyful praise may not be realized.
- (b) sorrow and hopelessness will always remain.
- (c) joyful praise is the sure result.
- (d) limited joy with sorrows will remain.

6. (a) What three things are noted in Psa. 22:23 that are commended to be given to God?  
(b) Briefly explain each . . . give references.

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7. ***“Descendants of Jacob”*** (Psa. 22:23b NKJV) ... ***“Seed of Jacob”*** (KJV). (a) In general usage who are the ***“descendants of Jacob”***? Give reference. (b) In Psa. 22:23b, who in essence are being referred to ... (***“descendants of Jacob”***)?

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8. ***“Fear”*** has been used twice in Psa. 22:23, while both usage carry the meaning of ***“reverence”***; a somewhat strong emphasis is noted with the second usage, meaning: ***“stand in awe!”*** Briefly explain the imperativeness of Christians demonstrating this ***deep sense of “awe” or “reverence”*** in worship, their lives and places of worship.

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9. In our lesson, mention was made of **that “greater good”**, in referring to Christ being ***“bruised”*** (compare Psa. 22:24 with Isa. 53:10 . . . note the word ***“affliction”*** in Psa. 22:24). In what way this ***“greater good”*** was (is) for the benefit of mankind?

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10. Based on what is seen in Psa. 22 (a) note the verses showing why the sufferer at that moment of anguish believed that God hid His face from his (their) anguish and cry for help. (b) Which verse proves God did not neglect their prayer or need? Briefly explain.

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11. Complete by choosing the correct answer:

**Those who have though their prayers are slighted and unheard, should remember:**

\_\_\_\_\_, they  
**will discover that they have not sought God in vain!!**

- (a) if they always seek wise men counsel
- (b) if they continue to pray and wait
- (c) if they continue to make personal choices
- (d) if they continue to be external believers

12. For the marvelous victories that God has given us, what are two features to a right response?

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13. **“The poor shall eat and be satisfied”** (Psa. 22:26a NKJV); briefly explain what the word **“poor”** (NKJV) . . . **“meek”** (KJV) means base on its original usage. (b) Explain how it is used in our text (Psa. 22:26).

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14. Briefly explain the following thought noted in our lesson: ***“Those that are frequent in praying shall abound in thanksgiving!”***

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15. **Briefly**, explain what is mainly communicated in Psa. 22:27.

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16. Briefly, explain the essence of the message communicated in Psa. 22:28.

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17. (a) Answer True or False. (b) Explain your answer.  
“None among the prosperous will ever acknowledge and serve God.”

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18. What three classes of persons are noted in Psa. 22:29? Briefly define each class.

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19. In Psa. 22:30, how is it noted that in regards to God there will be continuous acknowledgment, worship and wholehearted commitment to Him?

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20. How would you **summarize** what is taught in Psa. 22:31?

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